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The Presbyterian.

ISSUED BY AUTHORITY OF THE SYNOD OF

THE PRESBYTERIAN CHURCH OF CANADA

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

VOL.



XXV.

1872.

MONTREAL:

PRINTED FOR THE SYNOD, BY JOHN LOVELL, ST. NICHOLAS STREET.

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THE PRESBYTERIAN.

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

January,



1872.

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THE PRESBYTERIAN

JANUARY, 1872.

ADDRESS TO OUR READERS.

BEFORE this reaches all the different parts of the Dominion, 1871 will have taken its place among the by-gones. In the prospect of 1872, we wish our readers "A HAPPY NEW YEAR."

To our Church, the past year has been, in some respects, a momentous one. Changes have taken place among the ranks of its Clergy, which have toid upon the welfare of not a few of our congregations. Ecclesiastical movements have been either transpiring or developing which have exerted, or are yet to exert, a no inconsiderable influence upon the future of Presbyterianism in the Dominion. Notably, the Union Question has taken a new phase, and is evidently approaching one of those turning points, which must lead at no very distant date to a final result. May He who, in the days of His flesh and in behalf of His disciples, besought "that they all may be one," so guide all the deliberations and deliverances of the negotiating Churches that, in and by these, the interests of pure and undefiled religion may be greatly promoted, and glory redound to His holy name. For our friends of the Canada Presbyterian Church, we invoke a special outpouring of wisdom and grace from above. The Presbyteries, Sessions, and Congregations of that Church are about to be asked to declare their mind regarding the Basis of Union, as altered by the recent Assembly in Toronto. May their mind be the mind of God! In view of the delay of three years, which must take place before the Union could be consummated, if the projected plan for the endowment

of the Theological Halls at Montreal and Toronto is to proceed in its entirety, our Church will have ample time to consider its new position in this important matter. By the next meeting of Synod, we will know exactly whether, and how far, there is any need of discussing the proposals about the various Colleges, agreed to at the famous Monday meeting of the Joint Committees, or whether the ultimate issue is to be taken on the new proposals substituted by Dr. Proudfoot's motion in the General Assembly. Happily, thanks to Principal Snodgrass, Professor Mackerras, and the pecuniary support given them by the Church generally in their most praiseworthy and unwearied exertions, we have already advanced a long way in the Endowment of Queen's College, and can afford to wait a few months before deciding upon the necessity, or otherwise, of any further action in that direction. When the time arrives for the "Presbyterian Church of Canada in connection with the Church of Scotland" to come to a finding upon the whole question, our prayer is that our Ministers, Elders, and People may be specially enlightened by the Holy Spirit. Meanwhile, it is the Church's duty to carry on unremittingly its own work, and steadily to increase in its zeal for the honour and service of Christ. All its schemes should grow with the growth of the Dominion. There is no use disguising or denying, that we might do much more than we are doing. Our connection with the Church of Scotland gives us the same vantage-ground as the Sister Church of England enjoys, and our wealth and influence in

Montreal—greater than those of any other Protestant Church in that, the chief City—ought to tell more than they do upon the interests and prosperity of the Church at large. We have a great future in store, if only we would realise our position and possibilities, and rouse ourselves to worthier efforts for the spread of the Gospel.

It is our earnest desire that, as the accredited organ of the Church, the new *Presbyterian* may be useful in aiding the accomplishment of this great mission. We are most anxious that the arrangements and regulations, which, after careful consultation and calculation, we have made for its conduct and management, should meet the approval of all concerned. These will be found in the Editorial Statement below; and we rely upon all, who have been active in securing its wide circulation, co-operating with us in carrying them out. The great reduction in price, at which the *Presbyterian* is now published, necessitates a corresponding reduction in the expense of its publication. The distribution of individual copies and the collection, in the several localities, of the amount of subscription and cost of conveyance of parcels being assumed by Sessions will be an immense saving, and, after all, will not entail much labour or risk upon these Bodies. Our readers will be glad to see, from an announcement in another column, that the promised number of subscribers has reached the figure of 7043, and from 30 Parishes replies have yet to be received. All this gives good cause to "thank God and take courage."

Looking unto Him, in whose hand are the destinies of all things, we go forward as a Church to all the duties, responsibilities and privileges of another year, assured that He "will supply all our need according to His riches in glory by Christ Jesus."

Editorial Statement.

It has become pretty generally known that an important change has been made

in the management of THE PRESBYTERIAN, and which may be summed up in the simple statement that, instead of being conducted as a private enterprise by the Lay Association of Montreal, as it has been for the last four-and-twenty years, it will henceforth be published as the accredited organ of the Church, and be under the control of the Synod. This change has come about in a very natural way—not because of any dissatisfaction with its former management, but rather, from a growing feeling that the time has come when the Synod ought to relieve the Lay Association of the weighty responsibilities of an undertaking very closely connected with the interests of the whole Church. Without attempting to forestall the acknowledgments which the Supreme Court is sure to make for itself at the proper time, we may be permitted to state our conviction that the general tone of THE PRESBYTERIAN, during all the years in which it has been before the public, has been salutary, and that its influence for good has been very great. Indeed, we feel quite safe in saying that, but for the uniformly consistent and powerful advocacy of all the Schemes of the Synod through these columns, the Church of Scotland could not possibly have attained the position which it now occupies in the land.

In regard to the future, it is needless to say that the present Publishing Committee will do their best to make THE PRESBYTERIAN such an organ as the Church desires—one which will, as far as may be possible, reflect the mind of the Synod upon every important Ecclesiastical question that may arise—one that will commend itself to the Clergy and the people, and which will receive a hearty welcome from both as it makes its periodical

oil appearance. At all events, nothing shall be left undone which can contribute to this end. And, it may be well to state distinctly one or two leading features of the plan which the present Editorial Committee have resolved to adopt.

First—as regards the circulation of the periodical:—That THE PRESBYTERIAN may be as widely circulated as possible, it has been determined to reduce the price from *One Dollar*, to TWENTY-FIVE CENTS per annum. But, in making this announcement, it is to be understood that the Committee will look to congregations in their corporate capacity for the distribution of the magazine, and for the collection of individual subscriptions thereto; that is to say, whatever number of copies are required for a given congregation will be forwarded from the office of publication in one parcel and to a single address. This is a condition which, for obvious reasons, cannot be departed from, and another, the observance of which is of equal importance, is, that payment shall in all cases be made IN ADVANCE. In no other way, can the magazine possibly be supplied at the price mentioned. To meet the case, however, of single subscribers in any part of the Dominion, or in Great Britain and Ireland, separate copies will be forwarded by mail to any address at the rate of SIXTY CENTS *per annum*, in advance. Although the full number considered necessary to financial success has not yet been ordered by the congregations, to avoid disappointment in securing complete sets of the new series of THE PRESBYTERIAN, it has been decided to issue *ten thousand* copies in January, and these will be distributed over the Church, irrespective of orders that may have come to hand; but the issue for February will be regulated in strict accordance with the actual

demand, and so with the succeeding months. To secure copies, it will be necessary that all orders reach the Convener of the Committee not later than the 15th day of the month previous to that for which supply is wanted.

SECONDLY,—with regard to the Editorial department:—The mode of conducting THE PRESBYTERIAN will not differ materially from what it has been in the past, although it may be taken for granted that it will become less a literary magazine, and more an Ecclesiastical Record. Special attention will of course be given to the news of our own Church, and every facility will be offered to Presbytery Clerks, Conveners of Committees, and the office-bearers of congregations for making known the progress of Christian work in the Church. Communications from other correspondents, at home or abroad, will be thankfully received and considered, but it will be understood that no article of a controversial character will be inserted, and that the Committee will in every case reserve to themselves the right of using their own judgment, in regard to the form or manner in which the subject matter of communications shall appear; and further, that the names and addresses of correspondents shall be made known to the Convener.

Acknowledgments of monies received for the Schemes of the Church will be inserted as heretofore upon terms that will be made known to the several Treasurers. To facilitate the dispatch of THE PRESBYTERIAN from the office of publication, it is necessary that everything intended for insertion be in the hands of the Committee by the 15th of the month at the latest.

Until further notice, all communications relating to Finance or to the Edito-

rial Department will be addressed to the Reverend Gavin Lang, Montreal, and application for advertisements to Mr. James Croil, (box 588½) Montreal. All subscriptions to THE PRESBYTERIAN for last year and former years are payable to Mr. John Lovell, St. Nicholas street, Montreal.

For the information of all concerned, it may be added that, in terms of the Synod's recommendation, the members of the Presbytery of Montreal were appointed a committee to negotiate with the Lay Association for the transfer of THE PRESBYTERIAN, and that, until the next regular meeting of the Synod, the management of THE PRESBYTERIAN has been entrusted to the following sub-committee: The Rev. Gavin Lang, *Convener*; Rev. Dr. Jenkins, Rev. W. M. Black, James Croil, Esq., and John I. Morris, Esq.

The special attention of Ministers and Sessions is directed to the Statement and Appeal, under the heading of "The Schemes," in behalf of the "Ministers' Widows and Orphans' Fund"—the annual collection for which is now nearly due. Acknowledgments of monies by the several Treasurers are held over till February.

Since the issue of the December number, the following Sessions have, in addition to those announced previously, subscribed for the new *Presbyterian*. We give the list in the order of receipt:—

	COPIES.
Eldon.....	90
Thurlow.....	31
King.....	16
Lachine.....	35
Nottawasaga (West).....	100
Pakenham.....	30
Matilda.....	75
Clifton.....	70
Brockville.....	60
Nelson and Waterdown.....	50
Woolwich.....	30
South Georgetown.....	130
Belleville.....	86
Mono and Caledon.....	60
Wolfe Island.....	30

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Martintown.....	100
Ross and Westmeath.....	80
Beckwith.....	100
Simcoe.....	40
Buckingham and Cumberland.....	40
Lochiel and Dalhousie.....	54
Dundas.....	70
Flgin and Athelstane.....	40
Mountain and South Gower.....	60
Galt.....	100
West King.....	54
Chelsea.....	25
Richmond.....	25
Indian Lands and Roxboro'.....	5
Cote St. George.....	25
Spencerville.....	34
Richwood and Showers Corners.....	16
Markham.....	70
Lancaster.....	60
Quebec.....	200
Vaughan.....	80
Laprairie.....	20
North Easthope.....	42
Glencoe.....	65
Pickering.....	60
Balsover.....	50
Huntingdon.....	80
Pittsburgh.....	35
Osnabruck.....	50
Plantaganet.....	40
Dummer.....	20
Formerly reported.....	4035
In all, up to date.....	7043

Typographical errors in the December issue made Ottawa 205, instead of 200; Melbourne 120, instead of 125, and Dundee 10, instead of 100 copies. There are still 30 Sessions from whom no orders have been received. The promised complete list, classified according to Presbyteries, of those Sessions which have subscribed will be published in the February number, and all orders sent in by the 15th of this month will be included.

REV. DR. NORMAN MACLEOD AND THE QUEEN.

Everything that relates to Her Majesty the Queen is dear to the members of the Church of Scotland. There is no portion of her Empire to which she has given more of her confidence and affection than Scotland. There is no Church, Established or unestablished, in the realm, in whose interests the Queen has manifested greater sympathy than in those of the

Church of Scotland. There is no palace or castle in the Royal domain, which the Queen loves as she does Her Highland home. For none of Her Majesty's Deans and Chaplains does the Queen show greater respect and attachment than for those of them who are Clergymen of the Church of Scotland. Of these, no one of the Queen's Chaplains, whether in England or Scotland, seems to have won the Royal confidence and favour to such an extent as the popular Minister of the Barony Parish, Glasgow. On a late occasion the Right Hon. Mr. Disraeli, in a not very wise speech, spoke of the moral and physical inability of the Queen to discharge her Regal functions; at least he was reported to have spoken in this strain. It came with ill grace at a time, when the Queen was laid aside temporarily by a severe illness. Not long afterwards, the Rev. Dr. Macleod was present at the laying the foundation stone of a public institution in Scotland, after which, at an entertainment, the Chairman, on proposing Her Majesty's health and that of the Royal Family, called on Dr. Macleod, thinking, perhaps, that a Dean of the Chapel Royal and a Queen's Chaplain would not be out of place in doing so, to return thanks for the Royal House. Dr. Macleod had just returned from a visit to Balmoral, so that his words carry with them an authority which will not be questioned. We transcribe them for the information, no less than the gratification, of our readers:—

“I had no intention whatever of making any remarks about Her Majesty, and I think this is the first time I have ever done so in public; but, as the Chairman has called upon me so emphatically to confirm his statement, I beg, having just returned from Balmoral, to say that I am very glad to unite with my friends here in drinking to the health of the Royal Family; but I trust Providence has given me such an amount of common sense as not to presume to return thanks for them. But as you have alluded to the Queen's health in connection with information I have given you, I beg to say this—and I say it very emphatically—what is meant

by Her Majesty having been morally or mentally incapacitated for any work, I leave Mr. Disraeli to explain, for I do not comprehend it. I beg to say I have had the honour, in the providence of God, of ministering to Her Majesty in public and private for the last thirteen or fourteen years, and I have seen her in every variety of circumstance, from the highest prosperity and happiness which any married woman, not to speak of a Queen, could enjoy, and also in the very depth of her distress. I declare most solemnly I have never, in the greatest privacy and in the most intimate communion that a subject or a Clergyman can have, heard one word uttered or one sentiment expressed which did not do the highest honour to her Majesty both as a Queen and as a woman. I have never seen, no not the remotest trace of any moral or mental weakness; but I have seen in every instance, down to the last moment, remarkable evidence of moral and mental strength and capacity. I am very glad to say that, from the severe attack of neuralgia and of rheumatic gout, which so affected her hands that for a time she was utterly unable to even sign her name, she has entirely recovered, and that I have never seen her in better health, in better spirits, and stronger in mind than she is at the present moment. At the same time, I am far from saying that she has recovered her strength so as to be able to do more than she is doing. Indeed, I am certain that the Queen has done all that her nervous energy permits her to do, for I make bold to say that none of us have the slightest conception of the unceasing demand that is made upon a Person in her high position, of attending to innumerable details—of carrying burdens on her mind without the slightest possibility of one moment's rest; but when we think what she has to do as a mother, with her children occupying such important positions in society—what she has to do in being compelled often to think about the affairs of a Nation to whose interests she is profoundly devoted; when we think of the constant weight that must ever be upon her mind, the wonder is that she is able to perform

her duties as she has done. Any one who knows the Queen knows that she would do all that is possible for her to do, and no one who knows her but is amazed at her extraordinary considerateness for every one, how she occupies her thoughts on every subject, and how she attends to such minute details of duty, that I will take it upon me to say that the case of the poorest subject in her Kingdom, if made known to her, would receive her immediate attention. (Cheers.) Let me also say that it is a cruel and cowardly injustice the manner in which Her Majesty is often criticised, when neither as a Queen nor as a woman can she make any reply, but must endure in silence. But while these criticisms are made by the few, I feel certain that the huge majority of this nation so revere the Monarch who occupies the throne that dates for a thousand years, and so admire her unblemished personal character, and the manner in which, during her reign, she has discharged her public and private duties, that, could they utter it, one voice would unite with ours when we say 'God save the Queen, may she long be preserved to the nation.' (Loud cheers.)

With regard to the above, Mr. Disraeli writes to state that the words imputed to him by Dr. Norman Macleod, with respect to Her Majesty's 'incapacity for work,' were never so used. His expressions were in a directly contrary sense, viz., that Her Majesty's capacity for business, distinguished from the first by method and promptness, had now by long experience become so eminent that it greatly assisted and facilitated the conduct of public affairs.

Our Own Church.

PRESBYTERIES AND PARISHES.

NOTES OF PASSING EVENTS.—From the Eastern extremity of the Church, we learn with regret that Valcartier, in the Presbytery of Quebec, has recently become vacant by the death of its aged and estimable minister, the Rev. David Shanks. For many years preceding his

decease, Mr. Shanks was in feeble health, and quite incapacitated from taking an active share in the deliberations of the Church Courts. He seldom moved from home, and so remote and isolated was the field of his labours, that he was personally known to but few of his brother Ministers. But the few who did know him knew his worth, and bear willing testimony that he was an earnest Christian and an exemplary pastor. Years ago he had prepared himself for the last inevitable summons. Like St Paul, he was "ready to depart," and like a good soldier, too, he wished to wear his armour till the last. Rather than retire upon a comfortable competence, he chose to die in harness. Although we have no certain information on the point, we have reason to believe that he must have attained the age of three score years and ten. During four and twenty years, he had ministered the ordinances of religion to a handful of Presbyterians, clustered together at the foot of the Laurentian Hills, some 18 miles north from the City of Quebec. Surrounded as they were on all sides by French-speaking Roman Catholics, it says not a little for the Minister and his little flock, that, while they maintained their Presbyterian faith, they also ever maintained the most friendly relations with those around them of different nationality and creed. Mr. Shanks was a native of Lanarkshire, Scotland, and was educated in Glasgow, for the United Presbyterian Church. He came to Canada in 1832, and, after having officiated as a Missionary for a short time in Montreal, was settled at St. Eustache. While there, in 1841, he joined this branch of the Church of Scotland, and was translated to Valcartier in 1847. He was a genial, kind-hearted man, of humble pretensions, notable for hospitality. The beautiful little stone Church, which his people built for him some fifteen years ago, will be an enduring monument of the esteem in which he was held. We trust, that in the good Providence of God, it may not continue long a vacant Church.

One of the charges in the Presbytery of Montreal will also be vacant soon,

by the translation of the Rev. Joshua Fraser, from St. Matthew's, Point St. Charles, to Whitby, and we may take the opportunity of saying that no more inviting field of ministerial labour need be desired than Point St. Charles. Already there is a large congregation, and it is capable of further increase, and the very first thing that the coming Minister, whoever he may be, should go in for, is the building of a new Church. The present one, seated for about three hundred, is entirely too small for even the present requirements of the congregation. The threatened expropriation of old St. Gabriel's has not yet taken effect, but that its site will before long be required for city purposes there can be little doubt. This being the case, much though we venerate the ancient edifice and its past associations, we shall be very glad to hear of proposals for the erection of a new Church—the more so, as the congregation is now not only numerous, but financially quite able to undertake this work, and, if it is to be done at all, the sooner the better. To keep pace with the growth of the city, other Presbyterian Churches will be needed before long. Had we such a vigorous "city mission" as a city like Montreal should have, the needful church extension would soon be overtaken. In the meantime, the Sabbath School Association, which has already been the means of founding two city Churches, is industriously preparing the way in more localities than one. The Young Men's Associations of the several Churches have all entered upon their winter's work with even more than wonted earnestness. The Sabbath Schools are flourishing. From the outlying charges there is nothing of importance to note. The missionary operations of the Presbytery are at present restricted to the supply of Laprairie by Rev. Mr. Kidd—Messrs. Morrison and Laing having resumed their theological studies at Morrin College.

From Matilda, in the Presbytery of Glengary, of which Rev. George Porteous is Minister, we have an encouraging report. An esteemed correspondent thus writes:

"The people here are doing nobly. Look at the sums they have paid during the year now ending; manse and globe, \$600; stipend, \$300; arrears to Presbytery and Synod Fund, \$30; Sunday School libraries, \$30. Total, \$960. Four hundred dollars will be paid by the first of May next to clear off debt on the Manse, two hundred to the stipend, and fifty to the Sustentation Fund; in all, for one year and a half \$1610. You will see that there is some hope for old Matilda yet, doing her duty as a daughter of the Church of her Fathers and the Church of her choice."

Passing on to the Presbytery of Perth, we are sorry to hear that Rev. Mr. Miller has abandoned the charge of Lombardy and Oliver's Ferry, which he had been mainly instrumental in forming. On the other hand we rejoice that the congregation of Ramsay, which has been vacant since the death of the Rev. George Thomson, has secured the services of the Rev. Robt. Campbell, who, though hailing from Brockville, is, we understand, a native of Montreal. Mr. Campbell received his education at Queen's College and spent a winter at Edinburgh University, where he obtained, as other Canadian students have done before him, considerable distinction; and further, we are given to understand that the Rev. Thomas Hart, long and favourably known as head master of the Grammar School of Perth, has made offer of his services as a missionary to Manitoba. A better appointment could not be made.

From the Presbytery of Ottawa, the report reaches us of a new Church to be built in the capital, one worthy the Metropolitan See. We wish it a speedy and successful accomplishment. Spencerville and Litchfield are still vacant, and in both of these places there is ample material for building up vigorous, self-sustaining congregations. The labours of Rev. J. S. Mullan in the former were abundant and eminently successful, and whoever succeeds him will find it comparatively an easy thing to build upon a foundation already laid. The claims of Litchfield are already before the Church in Rev. Mr. Borthwick's admirable report, published some time ago in the "Presby-

terian," and more recently reproduced in the Church of Scotland's Record, and the perusal of which inclines us to the conviction that Mr. Borthwick's own acceptance of the charge would be probably the very best arrangement that could be suggested. Of special interest is the Mission to the lumbermen in the valley of the Ottawa. A little colony by themselves are these hardy and adventurous shantie-men, for whose spiritual welfare in the past no man has cared, and most successfully has the mission been prosecuted under the management of its energetic convener, the Rev. D. M. Gordon.

Rev. P. S. Livingston was inducted in August, to Pittsburgh, in the Presbytery of Kingston. Not often does a young Canadian minister find himself invested with Church and Manse so tasteful and convenient as those at Pittsburgh, and the inference does not seem very far-fetched, that, along with such external accessories, there will usually be found materials of another kind that may be turned to good account. Next month we may be able to announce the name of the successful candidate for St. Andrew's Church, Kingston. Meanwhile, we are glad to state that, during the interregnum, the congregation have busied themselves in effecting alterations and improvements on a large scale upon the Church edifice. The interior has been so thoroughly remodelled as to present the appearance of a new church. The pews will hereafter be commodious and comfortable, while the old pulpit, which reached well up to the ceiling, has given place to a dais or platform not much above the level of the floor. A large addition has also been built for the better accommodation of the Sabbath School and Bible classes, which continue to be numerously attended. Some years ago, a brilliant essay was published by the late Rev. Dr. George, on "The Poetic element in the Scottish mind," and we now notice, as an interesting coincidence, that his successor in the chair of Moral Philosophy, in Queen's College, Professor Murray, has lately received a first prize from the St. Andrew's

Society of Glasgow, for an essay on "The influence of Scottish Ballads on the national character."

It has been announced that the Rev. Matthew W. McLean, of Paisley, will be inducted shortly to the new charge formed in Port Hope, by the union of the congregations worshipping in Knox Church and in the American Presbyterian Church, known as Mill Street Church. Rev. Mr. Cochrane is giving missionary supply to Knoxville, and Rev. Mr. Paul continues his useful labours as missionary in the Township of Dummer.

The Rev. Robert Dobie has been inducted by the Presbytery of Hamilton to the charge of Milton. At Arthur, in the same Presbytery, we are glad to hear of a movement for the calling and settlement of a Minister. We do hope it will be a strenuous and successful movement, for Arthur has been too long vacant.

There are an unusual number of vacancies in the Presbytery of London—Glencoe, East Oxford, Stratford, and Southwold, all regularly organized and self-sustaining charges, some of them important centres, which should be occupied as speedily as possible. Let us hope they may soon to be filled.

The removal of Rev. Mr. McLean will be a great loss to the Presbytery of Saugeen. Three of the six charges within its bounds will be then vacant: Paisley, Kincardine and Mount Forest. At Owen Sound, where the Rev. D. Morrison, the present esteemed Moderator of Synod, is Minister, a handsome new Church is to be erected, which will be a great comfort to that thriving community.

PRESBYTERY OF TORONTO.—The Presbytery met in St. Andrew's Church, Toronto, on October 17th, the Rev. William Aitken, Moderator.

A letter was received from the Rev. Francis Nicol, expressing a wish that supply be given to the congregation of Osprey, and the Sacrament be dispensed to them. The Presbytery appointed Rev. D. Macdonald, Creemore, to undertake this duty, and appointed Sabbath, December 17th, for that purpose.

The Presbytery, on learning that Mr.

Nicol was still labouring under his severe indisposition, appointed a deputation, consisting of the Moderator, Clerk, and Rev. D. J. Macdonnell, to wait upon him and express their deep sympathy with him and his family, and the hope that God in His good providence would soon restore him to his wonted health and strength.

The apportionment of the expenses to be borne by the congregations of Markham and Georgina, respectively, in connection with the Georgina Glebe, was settled by nine to two, in favour of Mr. Mitchell's motion, to which there was an amendment by Mr. Barker. The motion and amendment were to the following effect: Motion, "That two thirds of the expenses and taxes connected with the Glebe in Georgina, be borne by Markham, and one third said expenses and taxes be borne by Georgina; one half of the original purchase money, with interest, to be paid equally by Markham and Georgina. The proceeds of said Glebe to be divided equally between Markham and Georgina."

Amendment.—"That the Trustees of the Seton Fund pay to the congregation of Georgina the sum of \$250, so soon as a purchase is made of a Glebe, and the sum of \$250 be paid to the congregation of Markham, towards the erection of a new Church, on or before the first day of March next; it being authorised to advance these moneys out of present funds retained from the proceeds of mortgage in the hands of the Trustees, the original costs, interest, and expenses of the lot in Georgina, lately sold, and for which the above mortgage is security for the payment."

Mr. Barker, in behalf of the congregation of Markham, lodged the following application:—The congregation of Markham respectfully apply to the Reverend the Presbytery of Toronto, to grant out of the Seton Fund, the sum of two hundred and fifty dollars, towards the erection of a new Church in the village of Markham.

Rev. Mr. Niven, having called attention to the application of the congregation of

Georgina, for a grant from the Seton Fund, the trustees of said fund reported that there were no funds in hand.

Revs. D. J. Macdonnell, and Ross, and Mr. Wm. Mitchell, Elder, were appointed a committee to take charge of the Home Mission affairs of the Presbytery.

Supply was granted to the congregation of Osprey.

A comprehensive scheme of Missionary meetings was adopted by the Presbytery. The following meetings are due after 1st January, those to the Parishes not here mentioned having already taken place:—

GROUP I. Deputation: Revs. Macdonnell, (Toronto) Bain, Mullan, and Carmichael, (King.)

Newmarket..... Jan. 3rd, 1872.

GROUP II. Deputation: Revs. Carmichael, (Markham) Aitken, Spencer, Fraser, and Ross. Darlington..... Jan. 30th, 1872.

Whitby..... " 31st, " at 7 p.m.

Pickering..... Feb. 1st, " at 7 p.m.

GROUP III. Deputation: Revs. Macdonnell, Macleuan, Niven, and Carmichael, (Markham.)

Markham..... Jan. 15th, 1872, at 7 p.m.

Uxbridge..... " 16th, " at 7 p.m.

Georgina..... " 17th, " at 7 p.m.

GROUP IV. Deputation: Messrs. Mullan, Strachan, Lindsay, and Carmichael, (King.)

Orangeville..... Jan. 30th, 1872, at 7 p.m.

Mono. East and West. " 31st, " at 11 a.m.

and 7. p.m.

Caledon..... Feb. 1st, 1872, at 7. p.m.

The Presbytery empowered the Clerk to find supply for Whitby, and adjourned to meet in the same place on the third Tuesday of January.

PRESBYTERY OF PERTH.—This Presbytery has had three young men, students for the Church, employed as missionaries during the past summer months, in the back townships, viz., Mr. Albert Whiting, of the Theological Seminary of Princeton, and Messrs. J. F. Fraser and A. P. Knight, of Queen's College.

A very interesting Report from Mr. Whiting was read at the last ordinary meeting of Presbytery. Mr. Whiting's field embraced the townships of Lavant, Palmerston, Conote, Clarendon, Miller, Mattawatchan—an extent of some fifty miles square. For a portion of the time he held services each Sabbath at three different stations. He reported seven Sabbath Schools in successful operation within his field. He visited about one

hundred and twenty families, reading the Scriptures and engaging in prayer with them. The people have paid towards the salary of Mr. Whiting, \$49.50, and a considerable sum in addition is expected from them in course of the winter. Mr. Whiting speaks in high terms of the kindness of the people to him, and of their appreciation of ordinances. They are very anxious that he should return to them next season, and the Presbytery have hopes that he will be induced to do so.

Mr. Knight laboured for about three months in the township of Darling, and, during the remainder of his engagement, within the bounds of the vacant congregation of Middleville and Dalhousie. He officiated in the church at Darling every Sabbath forenoon, and, in the afternoon, at two stations alternately. The average attendance latterly at Church was about one hundred and twenty, and fifty at the stations. He visited ninety-seven families, and reports two Sabbath Schools in operation.

Mr. Fraser laboured for a time in Middleville and Dalhousie, and afterwards took the place of Mr. Knight, in Darling. He held service every Sabbath in the churches at Middleville and Dalhousie. The average attendance in Middleville was about one hundred and thirty, and in Dalhousie, one hundred and ten. He visited, in connection with both places, one hundred and twenty-six families. A Sabbath School was conducted at each place, the average number of scholars attending at Middleville being fifty-two, and that at Dalhousie between twenty and thirty.

The congregations of Middleville and Dalhousie undertook to pay the salary of the missionary during the summer.

Including the grant of £50 sterling, received from the Colonial Committee, the Presbytery have this year raised for, and expended in, their mission work about \$600. The Presbytery feel that the success which they believe has, under the blessing of God, attended their Home Mission work, now carried on for several years, has, in a great measure, been owing to the aid and encouragement in it which

they have so kindly and liberally received from the Parent Church.

We regret to say that the large and important charge of Middleville and Dalhousie is still vacant. The congregation lately gave a call to the Rev. John Ferguson, ordained missionary in the Presbytery of Toronto, accompanied with a guarantee of \$500 of annual stipend. The Presbytery, at its last ordinary meeting, sustained the call, but Mr. Ferguson has not accepted it.

There is an excellent Manse at Middleville belonging to the congregation, and, altogether, to a faithful and laborious minister, the charge would be an important and interesting one. We trust we shall soon hear of its being filled up by a suitable minister.

PRESBYTERY OF KINGSTON. — At Kingston, on Nov. 1st, 1871, this Presbytery met—Rev. Professor Williamson, LL.D., Moderator, and Rev. James C. Smith, of Belleville, Clerk.

Mr. John Francis Fraser, B.A., student in divinity, appeared for examination previous to his entering on his studies for the third year at Queen's University. Having been examined in his literary and theological attainments to the satisfaction of the Presbytery, the Clerk was instructed to furnish him with the usual certificate.

A circular was read from the Convention of the Committees on the "French Mission" and "Presbyterian," respecting the claims of the former on the increased liberality of congregations, and also on the plan proposed for conducting the latter under the direct supervision of the Synod. The Presbytery pledged itself to do all in its power to further the work of the Committees, and appointed Professor Mackerras to correspond on the subject with the absent Members of Presbytery.

A report and memorial were read from Mr. W. Campbell, stated catechist, the one setting forth the condition, spiritual and financial, of the mission field in Rawdon and Seymour West, and the other praying for the appointment of a Member of Presbytery to dispense, on an early day, the Sacrament of the Lord's supper in said field. The report was received, and

Mr. Smith of Belleville was appointed to do that duty.

A Resolution was passed to the following effect—"That a Missionary Meeting be held in each of the charges within the bounds during the coming winter; future arrangements to be made by correspondence with individual Ministers." Professor Ferguson was appointed Interim Moderator of Session for Wolfe Island, during the vacancy of the pastorate there.

There was read a communication from the Rev. Ephraim M. Epstein, M.D., who, in 1862, resigned his position as Missionary from this Church to the Jews, praying "to be restored to his former standing," whereupon the Presbytery, after long deliberation, declined to take any action with reference to said application, and the Clerk was instructed to communicate accordingly.

Next meeting was appointed for the first Wednesday in February, 1872, at Belleville, at half-past seven o'clock p.m.

PRESBYTERY OF GLENGARY.—At a Meeting on the 13th December, a call and guarantee of stipend from the Congregation of Finch was laid on the table. In consequence of opposition in the Congregation, the Presbytery deemed it proper to defer further consideration of the matter until the 27th inst.

The Rev. Mr. McKay gave a statement of the condition of the congregation of Lochiel and Dalhousie under his charge during the last four years. Since he undertook this charge, Lochiel congregation has been relieved of over four thousand dollars (\$4000) of a crushing debt, paid for the finishing of their large stone Church, secured funds for rebuilding their brick Manse, which is in the course of erection, and is being made almost entirely new: the Dalhousie congregation, during the past four years, has paid a debt of about \$500 on their brick Manse, built a comfortable neat Church, capable of seating 650, and nearly finished, and the Trustees are prepared to pay the contractor all claims against it.

PRESBYTERY OF VICTORIA.—The Presbytery met in St. Andrew's Church, Lindsay, on the first Tuesday of Novem-

ber. Rev. Neil McDougall, Eldon, Moderator.

A memorial for moderation in a Call in favour of the Rev. M. W. McLean, of Paisley, in the County of Bruce, was presented by the office-bearers of St. Andrew's Church, at Port Hope, with intimation that the call would be cordial and harmonious, and that a guarantee would be in readiness on the day of moderation for a minimum stipend of \$800. Moderation was granted, and a meeting of Presbytery appointed to consider the call, at Port Hope, on Thursday, the 23rd November.

A similar memorial from Balsover, in favour of Rev. Ewan McAulay, guaranteeing a minimum stipend of \$400, was considered at the same time, and disposed of in the same way.

A deputation from Dummer waited upon the Presbytery, for the purpose of requesting a continuance of the services of the Rev. J. T. Paul, as missionary. It was stated that provision was being made among the people, according to their ability, for the maintenance of Mr. Paul; that the desire is becoming stronger to secure his services as Minister; and, so soon as the necessary financial arrangements are completed, the congregation will offer him a Call. This step can probably be taken in a few months time. The Presbytery, being greatly satisfied with the statements which had been made in their hearing, and having entire confidence therein, agreed to continue Mr. Paul as missionary at Dummer, for a period of three months.

The Rev. W. Cochrane being present, was asked to sit with the Court, and, at the close of the meeting, the following minute was adopted, expressive of the good feeling of the members towards Mr. Cochrane, and their cordial good wishes for his comfort and usefulness in the service of the Church:—
"The Presbytery, in accepting Mr. Cochrane's resignation of the charge of St. Andrew's Church, Port Hope, unanimously agree to record their unqualified esteem for his character as a faithful and exemplary Minister of the Gospel and an upright and accomplished gentleman, and to express their high appreciation of the many benefits which the cause of true

religion within the bounds of this Presbytery has received from Mr. Cochrane's ability and self-denying zeal in the service of the Church, and of the pleasure and profit which the members of this Court have invariably derived from intercourse with him, by reason of his erudition, sound judgment, comprehensive views and his many refined and amiable social qualities."

The Presbytery of Victoria have the pleasing prospect of filling, in a few months, *all* the vacancies which at present exist within the bounds, when, with increased numbers and strength, they will be able to enter upon new fields of labour.

IN MEMORIAM.—MR. SAMUEL ROBINSON, TOSSORONTIO.—Died, at his residence, near Rosemount, on the 10th October last, Mr. Samuel Robinson, in the 39th year of his age.

Mr. Robinson was ordained to the office of the eldership in the Church of Tossorontio, in connection with the Church of Scotland, in the year 1862, and continued in the office till the day of his death. He was an active, energetic man. Though wishing well to all good men of other denominations, he was warmly attached to the Church of which he was an elder, taking always an active part in every good work. For the last two years he was in great affliction, yet he endured with becoming patience, and at last, in peace, yielded up his soul into the hands of his God and Saviour. He leaves a wife and six small children to mourn his loss—also his aged parents, and a large circle of loving friends and relations. He was a sincere Christian, a kind and loving husband, an affectionate parent, a good neighbour, and a most zealous member and Elder of the Church. He was a good man, and his end was peace.

A suitable monument is about to be erected by the inhabitants of Rosemount, at the Tossorontio Church, in memory of Mr. Robinson.

MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE, KINGSTON.—The following have been elected office-bearers in the Missionary Association of Queen's College for the ensuing year:—

John F. Fraser, B.A., President; E. D. McLaren, B.A., Vice-President; A. H. Cameron, Corresponding Secretary; A. P. Knight, Recording Secretary; M. McGilivray, Treasurer; D. B. McTavish, B.A., Librarian; W. A. Lang and D. McEchern, Committee-men from Arts Classes.

The Schemes.

MINISTERS' WIDOWS' AND ORPHANS' FUND—ANNUAL COLLECTION.

As in former years, the Synod has appointed the annual collection on behalf of the Ministers' Widows' and Orphans' Fund to be made on the first Sabbath of January, the 7th instant. There is a manifest appropriateness in the season selected for this purpose. Not only do the claims of the Widow and the Orphan press more strongly upon our observation, at a time when the cost of living is enhanced by the return of winter in all its sternness; but also, at this season of family reunions and joyous domestic festivities, it is specially fitting that the wants of the needy and the sorrows of the afflicted should be remembered. Never was there a louder call for liberality towards this Fund. During the last Synodical year, no fewer than *six* widows and *eight* orphans were placed on the list of annuitants, and there has been an addition since June of *one* widow. The number, therefore, who are relieved by the Fund are now, in all 35 widows and 42 children, whose hearts are gladdened and wants are relieved through the operation of this benevolent Scheme. The Synod, at its last meeting, recommended that the scale of annuities should be raised. It is right that this should be done, if it can be done with safety to the Fund. The cost of living has increased greatly since the present rate of payments was fixed, and the prosperity of the Church, as well as the wealth of the country, have also advanced, so that it is reasonable that a more liberal allowance should be made to the widows and orphans of our Ministers, than was made ten or fifteen years ago. But the ability of the administrators of

the Fund to carry out the wishes of the Synod clearly depends upon the heartiness of the response given by congregations to the annual appeal made to them. The Board have to see that the Capital Fund shall advance proportionately to the number of Ministers on the Synod roll, and to secure this, and, at the same time, increase the amount of the annuities now paid, will demand an enlargement of even the liberality which has hitherto characterized the support given to this Scheme. The Board confidently appeal to our people to enable them to fulfil the wishes of the Synod. They trust that the representations of the Synod will have due weight with even vacant congregations, in stirring them up to contribute to this Fund, as their benefactions ought to bulk largely in promoting the prosperity of the Scheme. Here is also an injunction. "The Synod anew urge upon *Presbyteries* the duty of attending to this matter, and taking the necessary steps to have collections taken up in all congregations within their bounds."

"RELIGIOUS LIFE AND WORK OF THE CHURCH" AND "STATISTICS OF THE CHURCH."

WE know of no good reason why Ministers, Ruling Elders, and Representatives of Christian congregations generally should longer continue to lie under the imputation of being bad men of business. It is nevertheless but too true that, for the lack of promptitude and exactness on the part of those for whose guidance they are intended, very many, if not most, of the enactments of the Synod, become either practically a dead letter, or serve most imperfectly their purpose. Implicit obedience to constituted authorities is as needful in the government of the Church as in that of the State, or any other subordinate organization, and the grand old maxim has a universal application—"WHATEVER IS WORTH DOING SHOULD BE WELL DONE." There is a time and a place when and where it is competent for members of Synod to give, or withhold, assent to proposals which are brought

under their notice, but, when these assume the form of LAW, or "deliverance" of the Court, the Synod expects that EVERY MAN shall do his duty.

These thoughts have been more immediately suggested by the receipt of a circular from the Very Reverend the Moderator of Synod, as Convener of a Committee "to examine into the Religious Life and Work of the Church." Information upon a more important topic cannot be asked of us, and we earnestly trust that the answers to be given will be candid, and as full and explicit as possible. The questions put are of a kind that every minister ought to be able to reply to at an hour's notice.

Scarcely less important is it that the schedules, annually distributed at this season of the year for ascertaining the STATISTICS of the Church, should receive the careful and immediate attention of Kirk Sessions and Managers. The value derivable from this yearly "taking of stock" must have been in the past greatly misapprehended, else there would not have been the complaints to which we have been doomed to listen year after year in the reports of the several Conveners. Much time and labour are required to collect, and tabulate, and turn to good account the facts and figures which represent the comparative position and progress of the Church, and, until it can be made to appear that the result is a full and trustworthy exhibit of the resources and practical working power of the Church in each one—even the least—of its constituent parishes, there will be room for doubt that valuable Time has been misspent and Labour lost. This is just one of the things that are apt to be deferred "till a more convenient season," but for which no more convenient season will ever recur than that in which it is first brought under our notice. It will be observed that the information sought for respects the calendar year 1871, but that if "a congregational year" terminates at a different period, in that case the returns are to embrace "their then last financial year." We should imagine that the shadow of excuse for procrastination must vanish in the light of such an explanation.

SYNOD FUND.

Kirk Sessions indebted to this Fund are respectfully referred to the circular recently issued by the undersigned, and earnestly requested, for the reasons therein stated, to make immediate payment.

The rates entered for the current year (some of these on a new scale, see Minutes of Synod) will be asked for in January, and Kirk Sessions are requested to regard them as payable at the close of the calendar year.

K. MACLENNAN,
Conr. Fin. Com.

 OUR SUNDAY SCHOOLS AND THEIR WORK.

It is our intention, from time to time, to give short articles under the above heading, with the view, not only of supplying a record of Sunday School work as conducted in our own and other Churches, and in our own and other lands, but also of inciting and promoting a deeper interest in everything connected with the Sunday School.

We believe that this will be an effort attractive to the old as well as to the young, a useful page for the teacher and a pleasant corner for the children. The Sunday School of to-day is no longer a light which can be hid under a bushel, but it is like the city set upon a hill. Pastors and people, teachers and children, all look upon it as a necessity and as an established institution. The children enjoy its services. It is a loving place, where the sweetest music of children's voices is poured forth into the ever-listening ear of Him who said, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." It is a quiet field, where the labourers toil, sowing the good seed in love, and, in the name of the Good Shepherd, striving to feed His lambs.

It is adapted to their wants and desires. They have expressed these in a thousand ways and are accustomed to have them met; they, therefore, may be said to in-

fluence and even to demand the Sunday School. What a mighty cry is theirs! Who can resist it? What a mighty army are these little ones of the trusting hearts! Who can withstand them? The Sunday School is and must ever be the nursery of the Church. It must not be neglected, but must be cared for and tended by the Church, to which it will look for the material and moral support which it requires.

We would, therefore, at all times advocate the connection between Church and Sunday School. No minister alive to the true interests of his Church will overlook this. For, is not the living Church of God composed of men and women who once were children? These are the very foundation-stones of the Church. Without the constant incoming and retaining of them, it would soon languish and die. How important, then, by means of the Sunday School, to train and retain them for the Church and its higher work! How important for the Church to recognize the Sunday School as part of itself, essential to its existence! We will endeavour, therefore, to represent the Sunday School—its usefulness, its objects, its wants, and its power.

We will supply or select short articles which may be of use to the teacher, and we will also try to talk to the children. As the "Juvenile Presbyterian" has been discontinued, the Juvenile Mission will have its due place, and interesting intelligence about the Orphans and Missions in India will be regularly given. We shall also be glad to receive and insert short communications from Sunday School teachers and others about Sunday School work. Thus, we hope good seed will often be sown in the fruitful soil of young hearts.

 THE JUVENILE MISSION.

Fifteen years ago, the Editor of the *Juvenile Presbyterian* wrote as follows: "We wish to enlist our friends in a labour of love. Far away, in distant India, is an institution, supported by kind ladies in Scotland, for the purpose of supporting

orphan Hindoo girls, and training them to a knowledge of the Bible. The cost of maintaining these orphans is only four pounds currency per annum, and as soon as a Sabbath-school can promise to collect this small sum each year, one of the little orphans is appropriated to them, and called by any name which they may select. There are now seven orphans supported in this way by schools connected with our Churches in Canada.

"This is an admirable plan of doing a little to obey Christ's command, which is addressed to old and young. The Gospel is to be preached to every creature, and you, dear young friends, by endeavouring to support one of these little helpless orphans, will engage in the great work of carrying out this command."

This, then, was the beginning of the Children's mission in India.

Before another year had elapsed, the number of orphans supported had increased to 17, and, a few months later, to 22. In 1862, 30 orphans were supported, as well as the Canadian school at Calcutta with about 50 children, and the amount of money contributed during the year was \$759.33.

How is it now, after ten years have elapsed? But 42 orphans are supported by the Schools of the whole Dominion, and, during the year ending in May last, the report shews that \$765.25 was contributed in money, being an increase of only \$5.92 over the amount subscribed ten years ago. Teachers and children of Canada, are you doing all you can? We fear not. There is a vast number of Sabbath schools in Canada, and yet only about thirty of these are doing anything for the great missionary cause in India. Each school might contribute to the Canadian school, if not able to support an orphan of its own, or the schools might join in maintaining a Zenana teacher, as suggested in the last report to our Synod. We are glad to learn that the Montreal Sabbath-school Teachers' Association of our Church has resolved to support a Zenana teacher. The commencement of a new year affords a good opportunity for undertaking new work, and we earnestly

hope that, through our columns, a new impulse will be given to the "Juvenile Mission." In our next number we intend giving interesting news about the Orphans, as well as a list of those already supported in Canada.

Church of Scotland.

THE MODERATOR-ELECT OF THE GENERAL ASSEMBLY.

The Clergyman nominated for the post of Moderator of the General Assembly of the Church of Scotland for 1872—the Rev. Robert Jamieson, D.D.—is worthy of the honour which has been conferred upon him. Dr. Jamieson was educated at the High School and University of Edinburgh, and licensed to preach by the Presbytery of Biggar on the 13th February, 1827. On the 22nd April, 1830, he was ordained to the pastoral charge of Westruther, in the county of Berwick; and from this parish he was translated to Currie, in the county Midlothian, in 1837. Here he ministered with much acceptance till 1844, when, on the 14th of March of that year, he was, on the presentation of the Town Council of the city, admitted to the incumbency of St. Paul's Church, Glasgow. Among other works, Dr. Jamieson has published "Manners and Trials of the Primitive Christians," "Eastern Manners illustrative of the Old Testament" (a work in three volumes 18mo), and "Eastern Manners illustrative of the New Testament." Dr. Jamieson edited the third edition of Professor Paxton's "Illustrations of Scripture" (four vols. 12mo); also, "The Excitement; or, a Book to induce Young People to Read," issued from 1830 to 1847. He has also contributed numerous articles to "Kitto's Bible Encyclopædia," and, along with Professor Brown, edited one of the best commentaries of the Bible extant. In April, 1848, Dr. Jamieson received the degree of D.D. from the University of Glasgow. In June, 1830, he married Miss Jamieson, an Edinburgh lady, and his

eldest daughter Eliza is the author of several popular works of fiction and other publications.

TWO DIGNITARIES OF THE CHURCH OF ENGLAND IN A SCOTCH PARISH CHURCH.

Quite a little flutter of excitement has been created among a certain section of Episcopalians by two exceedingly simple and interesting events, which took place this autumn within the bounds of a small rural Scotch Parish and the four walls of a Scotch Parish Church. The Archbishop of York and the Bishop of Winchester, (while on a visit to the Right Hon. Edward Ellice, M.P., whose name is well known in this Dominion in connection with his property in the Townships, and his benefactions to the Church of Scotland in that District,) conducted Divine Service on two successive Sundays in the Church of Glengarry. It may here be remarked, that this Church is not much over one hundred miles from the Church of Craithie, in which the Queen—greater than either Archbishop or Bishop—regularly worships while in Scotland, and with regard to which, Her Majesty does not conceal her delight with the Services of the Church of Scotland. Immediately on the occurrence of this truly brotherly, Christian act, a howl was raised from two quarters. Bishop Eden, the Primus of the Scotch Episcopal Church, remonstrated. The High Church party in England were equally indignant. With the exception of Bishop Ewing of Argyle, Bishop Wordsworth of St. Andrew's, and a few others, all prominent Episcopalians in Scotland and many in England expressed disapproval of the doings of the English Prelates. Unfortunately, both the Archbishop of York and the Bishop of Winchester made matters worse by their communications with, first, some of their public censors, and next, the Rev. Donald Cameron, Minister of the Parish of Glengarry—at whose invitation and by whose permission they had done the duty complained of—as will be seen from the following remarks of a weekly,

published in London: "The storm raised by the English Prelates, by their invasion of the pulpit of the Parish Church of Glengarry, we observe, has not yet subsided. There was a temporary lull, but the tempest, such as it is, has broken out again. The great majority of the nation has, of course, a great deal more sense than to be moved by the fact that two Ministers of a different Communion from their own preached in a Highland Parish Church, and the "explanation" of the learned Prelates, in which they tried to make it appear that the service they conducted was a charitable attempt to get some real Apostolical teaching into the minds of certain benighted Presbyterians, moves the mirth rather than the indignation of the vast body of the Scottish people. Episcopacy in Scotland has long been more a curious subject of study to the Scotch than anything else. The airs it assumes would be ridiculous were they not excessively funny, and its pretensions to be the only Church deserving the name in Scotland, are suggestive, from Maiden Kirk to John O'Groat's, of the tailors of Tooley Street, or the antics of a dwarf who apes the gait and manners of a giant. A correspondent of a Glasgow contemporary, subscribing himself "Nationalist," has written a long and rather clever letter on the subject of the Bishops in Scotland. Much of what he says is very true, so true indeed, as to be truismatic—but the subject of controversy is not worth the trouble he has taken with it. Pigmies are privileged persons, and it is a waste of water to throw it upon drowned mice. The Covenanters settled the Bishops long ago, and the spirit of the Covenanters, at least, so far as resistance to Episcopacy is concerned, is as characteristic of Scotland at the present day as is the perfume of her heather hills in summer. "Nationalist" thinks quite correctly that it is "deplorable that, in this country (Scotland), sacerdotal superstition should, through the influence of English contact and English fashion, and perhaps, too, in consequence of Presbyterian apathy, have so perverted the mind of the community—deplorable that no energetic protest should be made, either from pulpit, plat-

form, or press, when one small sect out of the many sects in the country (and of them all the one which historically is most closely allied with political and religious bondage) proclaims itself the one and only Church—its orders the only orders, its sacraments the only sacraments, its ministry the only legitimate and valid ministry in the land; and when dogmas of Apocryphical succession and Divine right and sacramental efficacy usurp the place of the simple Christian verities and the great moral truths of the everlasting Gospel. We think the National Church, for one, has too long allowed this kind of unchristian and insolent pretension to flaunt itself unrebuked." What could be done in the way of protest that has not been done, and done most effectually? Scotland is a living protest against the whole thing. About two in every one hundred persons of her population belong to the Scotch Episcopal Bishops, and all the efforts made by them don't seem to be increasing the percentage. It would be a waste of energy to protest further against the puny pretensions of such a puny foe, and help to give an importance to the 'high jinks' at which these Bishops have been playing, which they certainly do not merit." To this, it only remains to add the Report of the meeting of the Presbytery of Abergaff, within whose bounds the two Prelates had preached and with whom, according to the laws of the Church of Scotland, rests the power to approve, or disapprove, of the conduct of the Parish Minister in allowing them the use of the Pulpit of Glengarry. "At a meeting of that Presbytery, the Rev. Mr. Cameron of Glengarry reported the circumstances connected with the recent services conducted in his Church by the Archbishop of York and the Bishop of Winchester. Mr. Cameron declared that these services 'were conducted in accordance with the forms of the Church of Scotland.' The Presbytery then agreed to a resolution, setting forth that 'Mr. Cameron was fully justified in availing himself of the services of the Prelates, 'inasmuch as they are both ordained Ministers of the Church of England, the other Established Church of this

Empire, and conducted the said services according to the usual forms of worship observed in the Church of Scotland.' The Presbytery also expressed a wish that the time may soon come when there shall be a brotherly interchange of ministerial services among all essentially Christian Churches. Mr. Clerk of Kilmallie, in seconding the finding, said he felt himself in duty bound to protest openly and strongly against the treatment their Church had received in many of the extraordinary letters which had appeared on the subject of the now famed Glengarry preachings. If the distinguished Prelates who conducted that latest of missionary enterprises among the "benighted heathen of Glengarry" had seen proper, in their letters published in reference to it, manfully to vindicate the step of Christian liberty which they had taken, they might have inaugurated a brighter day for all the Churches in our land. But, after having done a truly worthy act, they laboured hard to destroy its value, and to throw contempt upon those in whose behalf it was done. They would not acknowledge that they preached in a Presbyterian Church—it was merely a building. They did not preach to fellow Christians, but merely conducted a mission service as if among the heathen. This ignoring of the previous existence of Christianity in Glengarry was all the more absurd from the fact that the programme of the usual service in the Parish Church was faithfully followed out, leaving it uncertain which the converts really were. In these letters they figured as the *Kirk*, not the Church of Scotland, a mode of attempted disparagement which he would characterise as spiteful, small, and exceedingly vulgar."

ANOTHER CASE OF EPISCOPAL ILLIBERALITY.

The Rev. Dr. Caird, Professor of Divinity in the University of Glasgow, with whom is left, by the Senate, the arrangements for conducting service in the College Chapel, recently invited Bishop Ewing

of Argyle to officiate on a certain Sunday; the understanding being that he should be at liberty to use the Liturgy of the Church of England. Bishop Ewing was willing, but Bishop Wilson of Glasgow, as Scotch Episcopal Bishop in that District, has forbidden him to do the duty. Bishop Wordsworth of St. Andrew's has protested against this interference, and threatens to agitate the question whether in Scotland, where Episcopalians are only a sect, such power should be vested in any of their Bishops individually. In fine contrast to this Episcopal illiberality of Bishop Wilson is the liberality of Professor Caird, a Clergyman of the Church of Scotland.

ECCLESIASTICAL PREFERMENTS.

Rev. T. B. W. Niven, of the Tron Parish, Glasgow, has accepted a presentation to the Parish of Linlithgow. Rev. Archibald Scott of Linlithgow, has been inducted into Greenside Parish, Edinburgh, vacant by the death of the Rev. Dr. Glover. Rev. D. Morrison of Durisdeer, has been presented by the Crown to the Parish of Dunblane, vacant by the translation of the Rev. John Barclay to St. Georges Parish, Glasgow. Rev. Robert G. Forrest of Macduff, Banffshire, has been presented to the new West Coates Church, Edinburgh. Rev. John Sinclair, assistant at Erskine, has been ordained to the second charge of the United Parishes of Ayr and Alloway, vacant by the translation of Rev. William Menzies to Gladsmuir. The Hon. Cornwallis Fleming has intimated his intention of presenting the Rev. James Cavan, presently assistant, to the Parish and Church of Kirkintilloch, vacant by the death of the Rev. George Little. Rev. Hugh Macdonald, Lochgair, has received a presentation as assistant and successor to the Rev. Mr. Drummond, of the Parish of Inverwick, in Glenlyon. Rev. Cornelius Giffen of Trinity College Parish, Edinburgh, is about to be inducted to St. Mary's Parish, in that city, vacant by the retirement of Rev. James Grant, D.D., D.C.L., Oxon.

Other Churches.

CHURCH OF ENGLAND IN CANADA.

A Bill to vest in the Synod of the Episcopal Diocese of Montreal power to subdivide parishes in that city for its own Ecclesiastical purposes has been passed through the House of Assembly at Quebec. It proceeds upon the assumption that Royal Letters Patent, which were granted to Dr. Bethune, the present Rector of the English Church community in Montreal, a very long time ago, have still the same force as when they were issued. It is scarcely needful to remind our readers that the decision in the famous Clergy Reserves case, by which the Church of England was deprived of a large part of the State Endowment of Religion it had previously wholly appropriated, and the more recent decision in the as famous case affecting the status of the Episcopal Bishop of Capetown and Bishop Colenso, reduce very materially the pretensions of the Church of England in all the Colonies. In consequence of the former decision, the Church of Scotland, equally recognised by the Constitution, has its Ecclesiastical standing in Canada as fully established as that of the Church of England and, in consequence of the latter decision, it has been declared that the Crown has no right to constitute Episcopal Churches, Bishops, Deans, or other such dignitaries out of England. In view of these facts therefore, the Bill lately passed is an exceedingly innocent one, and its object would have been as well, and more cheaply served by an act of the Episcopal Synod itself. In other circumstances, it would have been needful for the Church of Scotland to oppose its progress, and the eyes of some of its Clergy in Montreal were narrowly watching it. But any fear of its ever causing trouble are entirely removed by one of its provisions, which reads as follows — "to vest in such division or sub-division all the powers conveyed in the Letters Patent, and such additional powers as may be necessary for the welfare and good government of the Church,

not inconsistent with the laws in force in this province." The words in italics are sufficient to protect the Church of Scotland in its Ecclesiastical rights, and make the Bill perfectly harmless. The laws in force in any part of the Empire are also in force in the province of Quebec, and those affecting the issue of Letters Patent render it impossible that any future Dean of the Episcopal Church in Montreal can even imagine that he has power from England to deal with the City as his own Parish.

IRISH PRESBYTERIAN CHURCH.—The third Annual Lay Conference, in connection with the Sustentation Fund of the Irish Presbyterian Church, was held last month in Londonderry. Two delegates were invited to attend from each congregation, and there were a larger number present than at any previous meeting. It was announced that the capital sum received from the Church Commissioners, as commuted *Regium Donum*, had been safely invested so as to yield an interest of £25,000 a year. It was resolved that a general and strenuous effort should be made to raise the contributions of the people from £25,000 to £30,000 at least. In this way there is a prospect of the old *Regium Donum* of £70 a year being superseded by a new *Populare Donum* of £100 a year. This is in addition to the congregational stipend, which in no case is less than £35.

It would appear from private, but authentic, accounts, that a change is certainly, though in the meantime silently, passing over the Irish mind in the matter of religion. Through the superior education imparted in the National schools, a generation is rising up trained to think and act for itself; and in various places men's independent judgment is being manifested, and that in ways relative to the priestly power that hitherto would have been deemed bold even to blasphemy. There is no doubt whatever that, properly approached, Romanists are now more amenable to reason than they have ever been; and not only so, but that they are

inquiring for themselves in religious matters as they have never done. Bibles and religious books are being bought and studied with an avidity hitherto unparalleled, and there can be no doubt that there is a crisis impending.

THE UNITED PRESBYTERIAN CHURCH IN SCOTLAND.—In the United Presbyterian *Record* for last month, the General Statistics of that body for the year 1870 are published. We make the following extracts:—There are 31 Presbyteries in the Church, of which 5 are in England, and 1 in Ireland. On the 31st December 1870, the number of congregations on the roll of the Synod was 607. The number of baptisms reported in 1870 was 11,671; number of Sabbath School teachers, 10,490, and the number of scholars attending classes in Sabbath Schools, 82,440. The number of members in full communion with the United Presbyterian Church has been returned as 179,652, and the average attendance on the Lord's day as 205,009. The number of paid agents employed as missionaries, &c., in connection with the congregations of the Synod, has been returned as 195. There are 508 congregational libraries, containing in the aggregate 199,833 vols. The amount of congregational income returned for the year 1870 is £215,866. To this amount for congregational purposes, there is to be added the amount contributed for missionary and benevolent purposes, which was £68,745, making the total amount of congregational income collected in 1870, £284,611. The average rate of contributions to congregational income for all purposes during 1870 has been £1 11s. 8d. per member. There has also been received in legacies, donations, &c., £18,531, so that the total income of the United Presbyterian Church for the year 1870 was £303,142. The full amount paid by congregations as stipend, was £114,898, to which being added, as supplemental payments made under the direction of the Home Committee of the Board of Missions, the sum of £10,745, gives as the total amount of

stipend paid in the United Presbyterian Church, the sum of £125,643.

AMERICAN PRESBYTERIAN CHURCH.
—The Theological Seminaries of the U. S. A. Presbyterian Church are opening this year very hopefully. There are nine of these institutions,—Princeton, in Princeton, New Jersey; Union, in New York City; Auburn, in Auburn, New York; The Western Seminary, in Alleghany City, Pennsylvania; Lane Seminary, in Cincinnati; Danville, in Danville, Kentucky; the Seminary of the North-west in Chicago; the German Theological School, in Newark, New Jersey; and the German Theological School of the North-west, located at Dubuque, Iowa. There is also a Theological Department in Lincoln University, which has received its endowment from, and is under the *quasi* control of the Presbyterian Church.

Family Reading for the Lord's Day.

MR. EDITOR.—You did me the honour to request, that I would prepare a paper under this head for the first number of the new issue of the *Presbyterian*. I could easily accede to your wish, even for the January paper, but I prefer to postpone my own production for a month, and to give the place of honour to the following piece by a dear friend of mine (S. C. S.) It is a most admirable production, fresh and vigorous in style, earnest and profoundly Christian in sentiment. I trust it will be read by every one of your numerous readers. I am sure no one of them will read it without profit.

JOHN JENKINS, D.D.

Dec. 8, 1871.

RENEWED DAY BY DAY:—A WORD IN SEASON TO HIM THAT IS WEARY.

There is a sickness of the soul which, in its deranging effect, and the intensity of suffering it occasions, far exceeds any

ordinary infirmity of the body. We are weary not only of suffering and sin,—for that is a common and daily experience,—but of our most valued interests and most regarded duties. We are weary of the never-ceasing struggle within,—of the following hard after God and never reaching Him, feeling after Him and never finding Him; weary of labor, of hope, of prayer, of life itself. Unusual and sinful suggestions assail us with demon-like persistence; the words of Job's wife strangely haunt our memory, and hiss in our ears their fearful impiety; and a reckless revolt against the misery which possesses us makes its risings felt in our enfeebled and scarcely resisting souls. We fiercely dash ourselves against the barriers of custom and obligation, and in calmer moments are conscious of an unutterable longing to fly, to escape,—we know not whither,—only into a purer air and to a higher, freer life. A horror as of great darkness sits on all the world around, and settles in impenetrable blackness on the world beyond.

In some such season of mental trouble the writer can remember the vain effort to think after the accustomed mode on the more important questions of man-being and destiny; to prize as we were wont our ordinary blessings; to discern the old landmarks; to recall the former periods of distress and relief, and that already often and we had thought, finally determined principles of action; to renew the conflict with an ever antagonistic physical temperament; to taste again "some sweet promise;" to cling to some such "sure support" as had in past time refreshed and strengthened us. Out of the tumult of our soul no voice of faith as trust could make itself heard,—only the despairing cry, "My God, why art thou so far from helping me?" Perhaps we could now say, with David, "He sent from above, He took me, He drew me out of many waters;" for, as we turned over our Bible in search of some message of peace, we read words calm in their utterance, simple in their meaning, but containing a thought which flashed on us a new-to-be-forgotten gleam of light.—

"THOUGH OUR OUTWARD MAN PERISH,
YET THE INWARD MAN IS RENEWED
DAY BY DAY."

As we remember our pain, so do we remember our consolation, our rapid application of the offered remedy to all the forms of suffering, and the binding to our own soul of that precious and perfect stay. Let us examine it together, my troubled friend, and see if that plain declaration of the apostle will develope to thee, as to ourselves, a fuller view of the power of prayer and of the presently answering influence and blessing of the Spirit.

The *outward man* must perish. Two-fold is the form of that decay:—the one, natural, progressive, inevitable, the law of all created being, to which he, the highest type and development of creative power, must be subject; the other, comparative, occasional, partial, remediable,—as the decay of fatigue, of disease, of affliction. From this the outward man may be restored to the soundness of health and the elasticity of a cheerful, or, in the Scripture sense, *merry*, spirit.

The *inward man* is utterly exempt from the one form of decay, and is only partially liable to the other. From the transient, enfeebling influence which it shares in common with its companion the body, the mind ordinarily returns to its normal condition, its inseparable energy, and undying vigor. The restoring agency in spiritual life is God the Holy Spirit, the declared Comforter and Sanctifier, the Spirit of Truth, who guides into all truth, and takes of the things of God the Father and God the Son, and shows them unto *you*, asking, seeking disciples. Still more, He shows how all things are for your sakes, in order that the abundant grace might through the thanksgiving of many redound to the glory of God, and, therefore, ("for *which cause*") you faint not, but though your outward man perish, yet the inward man is renewed day by day.

But the mind is susceptible of renewal not only as to its energy, but as to its purity and peace. What would avail to spiritual development the renewal of vigor, unless the true direction and course were

obtained, as well as the condition of equilibrium indispensable to even action? It is a renewal not casual, uncertain, or occurrent at large intervals. It is a renewal *day by day*, taking that measure of time as the ordinary indicator of Christian watchfulness and dependence; and it may be the renewal of every hour and moment.

My friend, my brother, didst thou yesterday falter on thy way? Was sin too strong for thee? Was thy heart weak, and did thy faith fail? But another day has dawned upon this beautiful world without, and no less on a creation, more lasting and more precious to the heart of its Author. He has restored thee to the light, and called thee once more to thankfulness and praise, to confession and entreaty. Drop the mantle of thy righteousness, torn and soiled by the last day's weary wandering; put off the spirit of heaviness, and induce the spirit of praise. What dost thou want that He cannot bestow? Forgiveness? It is plenteous, free, immediate. Encouragement for the future? Oh, return to thy lost rest, for hath He not dealt bountifully with thee? Is not this God *thy* God, and will He not be thy guide even unto death? Are not His counsels of old faithfulness and truth? In all time has He not been "a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall?" If already you have found Him such a strength and refuge, distrust Him not now, nor put off to a future day of deliverance the exultant acknowledgment, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Be not dismayed at the fiercest blast of the "terrible ones" of God's providence, of the evil *without* and the temptation within thee. I tell thee, thou art clean, new, strong, this morning, if so be thou hast gone to thy Saviour sorrowing for thy sin, sensible of thy weakness, hoping, pleading nothing but His merit and mercy. If thou has prayed aright, thou art *renewed* in thy inner man, art fresh for the conflict with

thy foes, and shalt, perhaps, glorify God, ere night close around the scene, that He hath delivered thy soul in peace from the battle that was against thee, that He hath kept thine eyes from tears and thy feet from falling. If yesterday thy soul was bowed with grief, surely this day new mercies and new hopes have, in the prolonging of thy life, been vouchsafed; and still, did all else fail, thou hast the privilege to keep near to thy God, to call upon Him in the day of trial, to appropriate His promises, and serve Him in the way His providence indicates to thee this day. It is for thee to exclaim, with sweet inward assurance and strong confirmation of Scripture tests, "He is mine, and I am His!" This is the joy of the Lord; and this joy is your strength. No remains of yesterday's weakness, no stain of yesterday's pollution, need linger around thee. *Daily* washed, *daily* strengthened, *daily* renewed, the past has no permanent power over thy soul,—none at least that can counteract the great end of thy being, which is "to glorify God and enjoy Him forever." Nor yet is it altogether, as it is often called, a *dead* past; for it lives to thee in the treasures of thy experience of deliverance and blessing, in the still ripening fruits of the Spirit's work in thy heart, in that ever increasing sense of thine own weakness and unworthiness which first prostrated thee in despair, but now has cast thee in fuller abandonment into the sustaining arms of Divine strength and on the warm and throbbing heart of Divine love.

But, if the renewal of the inner man *day by day* is so blessed a gift and experience to the Christian, what will be that final renewal, when, beholding "a new heaven and a new earth," clothed in a new and glorified body, and with a spirit of which all the "old things" of the fall and Satan's rule have passed away, he enters into possession of his inheritance and beholds the mansion long ago prepared for him! The renewal is complete as well as final, for it is into the image of the heavenly. The "living soul," by the quickening spirit of the last Adam,—the Lord from heaven,—has put on incor-

ruption and immortality, and the victory is achieved over death and sin.

What more can we say? How reduce the raptures of our soul as it contemplates the glorious vision thus outspread before it? With the Apostle, let us find the only outlet for our thronging conceptions and anticipations in giving thanks to God, who giveth us this victory through our Lord Jesus Christ, and in forming the happy and fervent purpose that, as this our labour is not in vain, so will we be "steadfast, unmoveable, always abounding in the work of the Lord."

THE RECENT ILLNESS OF H. R. H. THE PRINCE OF WALES.

No public event, for many years, has touched the heart of the Empire so keenly as the recent illness of the Prince of Wales. The feeling which that event called forth also extended to the United States. There, as in all the British possessions, prayers were offered for the recovery of His Royal Highness. Everywhere, sympathy was manifested for the Queen and the Royal Family in their trying circumstances. This number of the *Presbyterian* would be incomplete without a reference, in some way, to a passage in our national history so momentous and full of instruction. Hence, for want of a better article on the subject, the insertion of the following extract from a sermon, after the news of the Prince's recovery had reached Montreal, by the Rev. Gavin Lang, of St. Andrews Church in that city, on the 17th December last. Mr. Lang preached from St. John xi—4—"When Jesus heard that, He said, this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby,"—and, at the close of his discourse, made the following appropriate allusion:—"I have chosen these words, as our text for this morning, very much because they suggest what I am sure must be a desire very present to every loyal citizen and earnest Christian soul among us, with regard to

that dark dispensation which, for some weeks past, has cast a gloom over the whole Empire and threatened to close the earthly career of the Heir-Apparent to the Throne. The dispensation itself has been peculiarly trying—more so than we, in this distant land, can fully estimate. We cannot adequately realise the intensity of feeling, the depth of anxiety, the oppressiveness of apprehension which must have possessed those who were closer observers of one of the most tremendous struggles between life and death which, in the history of disease, has ever been known. That must have been no ordinary panic which hindered business, paralyzed trade, and sent so awful a cry of alarm into every city, parish, village, and hamlet of the United Kingdom—which silenced the very demagogue in the midst of his ravings and effectually crushed the plots of the sceditious and disaffected! We ourselves in the Dominion, however, have shared, to a large extent, the excitement so prevalent at home. The rack of suspense during the last ten days has been, even to us, exquisitely painful—each telegram, while eagerly devoured, fearfully approached; and all, until three days ago, telling a sad tale of weakness, delirium, prostration, and despair. And then, the interest which has been centering upon those who, in sorrowful agony, were gathered around the Royal sufferer, increased the keenness of our emotion. Our hearts bled for the tender and loving wife—a Princess in more than name—who has waited and watched with heroic constancy and a devotion much beyond her strength. We have profoundly sympathized with our widowed Queen, who has been, in thought, living through a former, as well as present, trial—to whom the scene in her son's fevered chamber has only too vividly called up the memory of a similar scene, exactly ten years gone by, in that of her dead but ever lamented Consort and husband. We hardly know which—whether Mother or Wife—we have pitied most. We felt for both, and for all the Royal House—not least for the little children who were so nearly written 'fatherless.' We grieved as if a dire calamity had come into our own

homes, and as if a personal bereavement was throwing its sombre hue upon our own path. But, just because we so felt and grieved in the earlier stages of this National affliction, we are all the more ready to rejoice when, in the multitude of the Divine Mercies, that affliction is being removed, and the illustrious patient has been, as it were, plucked from the grasp of the grave. We stood aghast at the very thought of what might be, what it was then probable would be, the issue of the scourge which had attacked the Second Highest in the land—we pictured, we spoke of, we looked for trouble, and perhaps disaster, in the future of the Empire. Now, however, we are, thank God!, permitted to draw deep sighs of relief and gladness as, in each succeeding bulletin, we read that "this sickness is not unto death." But, the desire to which, with regard to that sickness, I have already referred, and which is suggested by the text, has relation to what follows restoration to wonted health as much as to what is called the time of convalescence. We wish, above *many* things, that the recovery, of which there is large and gratifying promise, may be complete. but we wish, above *all* things, that the entire Providential dealing may afterward yield "the peaceable fruit of righteousness." It is something which we cannot acknowledge too warmly as a "good and perfect gift," that the sickness is not likely to be unto death, but it is something which we ought, with equal warmth, to implore from above, that the sickness may be "for the glory of God, that the Son of God may be glorified thereby."

I wonder, if this result of the chastening of his Heavenly Father will be seen hereafter in the life and deportment of him on whom the chastening was, more immediately, sent. It should. And, how grand if it be so—grand for himself and grand for his and our common country! His occupying a lofty position, and having the prospect of occupying the loftiest position of all, in the State make it of vital moment that he should reap such a benefit from his trial, and that we should ask it for him from God. Our

entreaties should, even now, ascend in his behalf, that the good Lord would grant that the daily improvement of the inner man would keep pace with that of the outer. There is no season in one's experience so dangerous to spiritual life and progress as that in which we are rising from a sick bed, and going back to the world after an enforced retirement and separation from its haunts and pleasures. How especially dangerous in the case of one whose return to Society is a return to all the snares of a Court and the adulation of both sincere and insincere homage! Oh! Brethren, we cannot be too importunate in our pleadings at the throne of grace for the averting of this danger! We have been praying for upwards of a month, with strong crying and vehement wrestling, chiefly that God would save the sick one in body. How much more fervently should we pray that He would sanctify him in his soul—that He would sanctify unto his soul the visitation of His hand, and make it among the all things that work together for him "a far more exceeding and eternal weight of glory!" And, withal, we should pray that, as the outcome of that solemn visitation, whose occurrence has so much agitated and startled us all, there may be vouchsafed to us, and all our fellow-subjects everywhere, a growing sense at once of National privilege and of National responsibility. In it, the Empire from one end to the other, along with our Prince, is admonished and warned—what touches one member of the body-politic touches all the other members. This sickness, so far as we all are concerned, ought to be not unto death but unto the highest life. So should it be, as respect all our afflictions, be they public or private. For they are all part of the gracious discipline, by which it is meant that we become wiser, holier, and more Christ-like. Not an ache that pains our bodies, no distress that preys upon our minds, no loss that impairs our worldly estate, no calamity that overshadows our Commonwealth—nothing, in short, which in any wise wounds or hinders us, whether collectively or individually, but is designed and calculated to prepare

us for that better world, where "the inhabitant shall not say, I am sick," and into which neither sorrow nor death can ever intrude!"

NOTES FOR SABBATH-MEDITATION.

(Selected.)

1. Sense governs most men, and their pursuits after happiness scarcely rise to objects higher than those which the beasts enjoy in common with them.
2. They who, with rational and immortal souls, seek their rest in sublunary enjoyments, must ever, like the prodigal son, find them as husks, and incapable of satisfying their hunger.
3. They who take up their portion in time, can have none in eternity.
4. There is no access to God, nor acceptance with Him, but by Jesus Christ.
5. With such an Advocate as Jesus Christ, we may comfortably and confidently approach the throne of grace.
6. In prayer our brethren should have a warm remembrance, and we cannot but desire that great grace may be upon them all.
7. To the prayer of faith we may confidently expect the answer of peace.
8. Whatever our burdens are, it is our wisdom and only sure relief to cast them on the Lord.
9. Bodily sickness is doubly afflictive, when accompanied with a wounded spirit.
10. When our sin has been great, our sorrow should be great also.
11. Man is then only a man when he answers the end for which God made him. He who forgets the design of his creation, and prefers the indulgence of the body to the proper enjoyments of the immortal soul, is no longer a man but a beast.
12. As Sabbath breaking is the door to all evil, so Sabbath-keeping is the way to never-ending blessedness.

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